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Rare hope!

cap and gown '72

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CAP and GOWN — 1971-72 Edition

"Issued yearly since 1934 by Wycliffe College"

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The front cover symbol was designed by

MR. BRUCE McCALLUM of the Graduating Class.

TOP to BOTTOM L-R: Ted Taylor, Gordon LeSueur, George Quibell, David Garrett, Phyllis Lock, Garry MacDowall, Dr. R. Stackhouse, Norman Edwards, Dean Prior, Derek Hoskin.

Editorial

HOPE is this year's theme because the 1971 issue centred upon LOVE (1 Cor.13:13). The cover design suggests that hope is often closely associated with despair. For many people today the newspaper headlines of wars and rumors of wars bring despair; but, to the Christian, each day lived increases his hope that the day of the Lord is at hand.

In 1 Thess. 2:19 Paul emphasizes wherein our Christian hope will lie on the day of Our Lord's coming. The hope of Wycliffe College is you. You, who are indeed her glory and her joy. You, who have passed through her barren classrooms to serve Christ in his world. You, the Alumni, could shape the pastors of tomorrow by your example and by your support today.

At the turn of the century the Wycliffe community sent students and professors to missionary dioceses in Canada, expenses prepaid. Can we not emulate them today by defining and filling some areas of need as a community? Where is the hope the Reformers sparked which discarded meaningless traditions and took the risk to forge new ones?

To provide you with a varied approach to HOPE, over a dozen authors have contributed articles ranging in length from half a page to several pages. Many of these authors are to be found outside Wycliffe's "ivory towers". The College Life section speaks of both the despair and the hope which the College athletes experienced this season.

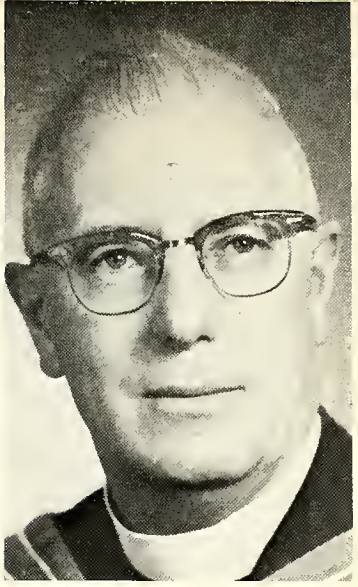
As Chairman of the Editorial Board, my task has been lightened by the board members. This magazine bears witness to their labours and to the spirit of co-operation which has prevailed. On your behalf, I extend to them a warm thank-you.

In the hope of better things to come, read on. †

Derek Hoskin

Chairman

Greetings-From Principal Leslie Hunt



Cordial greetings once again to the students, graduates and friends of Wycliffe College wherever you are. May the 1972 issue of Cap and Gown bring to you a message of warmth and affection, especially if you are in some far distant place out of reach of the College. Last night the Sheraton Hall was gaily decorated for the Wycliffe annual "At Home", and the College halls were aglow with colour and resounded with laughter as students and faculty, their wives and friends assembled for the big event. Perhaps receiving Cap and Gown will recall for you memories of happy and fruitful days spent in Wycliffe's halls, and the occasions when you and someone special enjoyed the "At Home". How often we appreciate some things much more when we no longer have them, and looking back wish wistfully for the days that are gone.

As in every area of life all about us, Wycliffe too is passing through change. Not to ever change may spell stagnation, and stagnation may mean death. We must be constantly examining what we are doing, and move on as we try new methods and test new approaches. We must be always endeavouring to become more efficient in our all important task of teaching theology and preparing men adequately for ministry. We have changed our degree nomenclature along with most of the other theological Colleges on the Continent. A student with Arts background now graduates after three years of study with a Master of Divinity degree instead of a B.Th. We have introduced a new programme of studies known as the Master of Religion course. It means three years of study after the B.A. with a concentration of theological study rather than preparation for ministry. In our new academic programme we have changed some courses, dropped some and added others such as our special course in the problems of the "World out there" ie. drug and alcohol addiction, police courts, paroles etc., much of which will be taken on the scene and given by experts who are daily involved in social problems.

One of the things we have not changed is the emphasis at Wycliffe to maintain a biblically centred programme of theological study. Our study of the Old and New Testaments and an understanding of the deposit of Truth entrusted to us to proclaim to the world, is basically important to us. The reason I write of this is because of a growing concern for the easing out of biblical studies by a number of Colleges in favour of a sociologically dominated programme. The study of Greek and Hebrew were the first to go. Now the study of the Scriptures is being removed or reduced to a very minor place on the curriculum. Obviously in our rapidly moving technological age it is vital for theological students to be involved in sociological studies. They must know what is going on in the world and understand human behaviour. However, important as this may be, how can we justify doing it at the expense of biblical study unless we believe that the Bible has little or nothing profitable or relevant to say to our times. We believe it has something very positive and relevant to say for it presents Him who is the Light of the World and bears God's message of reconciliation to a world fractured and torn asunder by divisions, hostilities, endemic hate, violence, strife and murder. Relegating God and his Word to the limbo of myth by many has left an emptiness and meaninglessness in life. They seek here and there to fill this void but find only more meaninglessness and frustration. They need to be reconciled to God and their fellow man and find a new meaning for life in Jesus Christ. It is interesting that to meet this widespread emptiness several of the major denominations have given a new priority to the proclamation of the Gospel. The Scripture is the medium of Gospel Truth so it must be studied. Based upon this truth is our belief that biblical studies must not only continue but be central in our theological programme.

The Wycliffe motto is "Verbum Domini manet", "the word of the Lord abides forever" (I Peter 1:25). But the verse continues: "that word is the good news which was preached to you". A confused, empty, sick world needs to hear this "good news", the word of Life, and be filled with all the fullness of God (Ephes. 3:19). It is our task to prepare men for ministry of both Word and Sacrament.

despair?

Hopelessness is....

It was not one of the larger offices, but it had a 'Vice-President' sign on the door and the furnishings were discreetly sumptuous. The little man behind the desk was fittingly attired, but the hour being late and all the staff gone, he had removed his jacket and loosened his tie. There were papers all over the desk, files piled at the corners and both baskets full to over-flowing. He was not working but sat slumped in the chair, a half-empty liquor glass in his hand. His tired, heavy lidded, half closed eyes peered vacantly into space. His thoughts roved.

"It's hopeless . . . I'll never win out — never be solvent . . . I'm tired of fighting . . . It's too much . . . Jenny and the kids spend it faster than I can make it . . . I'll be 68 before the house is paid for . . . That '- - - -' car!!! What do we want with a colour TV? The old one was good enough . . . 55's too old to get another job . . . made me a VP so they wouldn't have to give me a raise . . . Keep loading on the work with a shovel . . . got me in a cleft stick . . . staff — Why should they beat themselves? Pressures too high anyway . . . Can't get out of it till I'm 65 . . . 10 years . . . God, it's like a sentence . . . Probably not last that long . . . Who'd care . . . worth $100,000 dead . . . Jenny'd have a ball . . . 'D- -m them all to h- -l!!!"

They found him in the morning dead of an overdose. †

Norman Edwards, Theology III

Hopelessness of a Terminal Patient

"He is dying!" These words keep echoing in my ears — Dying! Dying! They all hover above and around me. These strangers trying desperately to help — to help me in my time of death.

Why do they try so many things? The noise seems so loud and harsh, and soon I feel that they will convince even myself that death is the next step for me.

I just wish everyone would leave me alone to sort out my thoughts. Ideas and fears swim around in my mind and the result is confusion. That along with these strangers makes me want to scream — to scream out to the world — I'm not dying!

I do not want to die. We are just two things that should never meet — at least not yet — death and I. This just isn't true — my time cannot be up as they say.

Life! I want to live — to grasp on to some thin thread of hope is all I ask.

What comes after life but nothingness. This state of nonexistence scares me. Anxiety gnaws away at me — I'm losing my being — my existence will be lost forever and I am afraid.

Coward! My conscience yells at me. Somehow I know this name tells the truth; for that is the way I am. Afraid. Afraid to die. Afraid to face this nothingness. Afraid of the unknown abyss which lies out there before me.

Scared! Yes scared because I'm helpless to stop this ending. The strangers seem helpless to stop the darkness from closing in around me also.

As I lie here — the scream for help is caught in my throat — an inaudible plea. Do not leave me — I am afraid — yet there is nothing but I am hopeless. Help me! †

Gary MacDowall, Theology II

hope!

A Matter of Time

Michael Li, M. Div. II

Very often you will hear this kind of remark concerning a grave sickness of a person. All hope of his recovery has been abandoned. It is only a matter of time. Only a matter of time! It is always "only a matter of time". We are born to die.

Some people think it melancholy to remember that fact and positively morbid to mention it. They may regard death as the worst thing that could happen and fear to look it square in the face. The fear of death is composite. Some people fear the prospect of pain. Some people with much on their conscience fear the prospect of judgment. Some fear most the pain of parting with their dear ones and with all that is sweet in this world. With others, it is sheer fear of the unknown.

It is normal for a person away from God to have fear. The abnormal ones are those who are lost and couldn't care less. If there is a hell to avoid, there will be a heaven to gain. We should be careful to avoid the one and gain the other. If we are unprepared for eternity we should be scared to death.

People often come to God because they have fear of death. Fear is not a bad thing. It is nature's built-in mechanism for our safety. For instance, fear of fire keeps you from getting burnt. Fear of height may keep you from being careless when in high places. Fear of an accident makes you drive carefully. Faith in God is a cure for the fears that are negative and paralyze us.

An interesting feature of New Testament teaching on death is that the emphasis is on life. Death, the negation of life, is the devil's proper sphere. But Christ came to put an end to death. It was through death that He defeated Satan (Hebrews 2:14). It was through death that He put away our sin. "In that he died, he died unto sin once" (Romans 6:10). He died that men may live.

The extent of the victory over death that Christ won is indicated by His resurrection. "Christ being raised from the dead dieth no more; death hath no more dominion over him" (Romans 6:9). His victory over death is complete. And His victory is made available to His people.

The believer has already passed out of death and into life (John 5:24). Jesus said, "If a man keep my saying, he shall never see death" (John 8:51). The believer will in due course pass through the gateway we call death. The death of a Christian means "going home".

Bishop Westcott once said, "Death is not an interruption of being, but a change in the mode of being." In the perfect joy of heaven, we will wonder why we clung so tightly to earth. †

Then shall I end my sad complaints,
  And weary sinful days,
And join with the trimphant saints
  That sing Jehovah's praise.

My knowledge of that life is small,
  The eye of faith is dim;
But 'tis enough that Christ knows all,
  And I shall be with Him.

(Richard Baxter (1615-1691)

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The Hope of the Jews: The Prophet Like Unto Moses

Raymond Samson, M. Rel.III

In the NT John the Baptist was questioned whether he was "the prophet" (Jn. 1.21). At the feeding of the Five Thousand the people exclaimed of Jesus that he was surely "the prophet that cometh into the world" (Jn. 6.14 comp. 7.40). And in the early Christian preaching the "prophet" was identified as Jesus (Acts 3.22). Who then was "the prophet" the Jewish people were expecting? What traits identified him as Jesus?

If you turn to nearly any modern commentary on Deut. 18.15-19 you will see the words of Moses: "the LORD . . . will raise up unto thee a prophet . . . like unto me" interpreted as a line of prophets in Israel's history. Why is it that modern commentators see a line of prophets where the ancient Jews saw a single prophet? Let us examine the modern view.

The context of Dt. 18.15 discusses the ancient practice of seeking supernatural guidance through sorcery, divination, necromancy, etc. (Dt. 18.10-11): what we today call the occult. Israel too desired divine guidance. But God informed them it was not to come through those means but through His provision of divinely appointed prophets. But instead of saying "a line of prophets" He merely said "prophet" as signifying that line.

Now, there are four major flaws in this argument. But basic to them all is that such an interpretation fails to take the written words at face value and does not understand them as they were spoken. The words are interpreted from the perspective of Israel's history. In other words Israel's prophetic order is read back into them.

First, divine guidance was provided for Israel in the Urim and Thummim: (apparently) two flat stones which were cast as lots (of Prov. 16.33), and recorded either two negative Urim or two positive Thummim. One negative and one positive meant that the LORD gave no answer (1 Sam. 28.6).

Secondly, prophets are not recorded as part of Israelite life until many years after Moses's death. Until Samuel, a few centuries later, only two people are named prophets: one a woman, Deborah (Jud. 4.4) and the other an unnamed man (Jud. 6.8). This goes to show that the apparent importance of the prophetic order seen in connection with Dt. 18.15 is not at all the impression subsequent Hebrew history conveys.

Thirdly, if a line of prophets had been meant, the plural could easily have been employed. It has been argued that the prophet in Dt. 18.15 is spoken of in the same manner as the king in Dt. 17.14. There we read, "I will set a king over me, like as all the nations." The king, it is argued, really represents a line of kings. But if one examines this context it becomes apparent that an-once-and-for-all choosing of a single king is here intended. It looks forward to a crisis in Israel's history when she will have to decide which man to choose.

The fourth point is that Dt. 34.10 echoes Dt. 18 in stating that "there hath not arisen a prophet since in Israel like unto Moses." The Israelites recognized that the prophet of Dt. 18 had not as yet arisen.

What then were the prophet's characteristics? He was to be "like unto Moses." Moses was the great Lawgiver and Teacher (Dt. 4.14), the father of a new nation, the people's intercessor (Dt. 9.25-26) who even (?) died because of them (Dt. 4.21-22 comp 1.37).

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Furthermore, the prophet was promised at the giving of the Law (Dt. 18.16). It is strange to think that in the midst of this great covenant-ratification God should promise a prophet. And yet we learn that there was something intrinsically right about the request. (Dt. 18.17). An interesting observation is that the prophet was promised at the request for Moses. Elsewhere we learn that the people pleaded with Moses to speak with God and to tell them what He had said (Ex. 20.19; Dt. 5.27). They could not bear to stand before God (Dt. 5.25). They recognized that if God was to manifest Himself to man it would have to be through a mediator.

It is true that Israel received divinely appointed prophets. But each prophet in falling short of the traits outlined in Dt. 18 pointed forward to a Coming Prophet.

When we turn to the NT we see these traits in Jesus. Everywhere we see Him as the Great Teacher (Matt. 7.29; Jn. 7.46). St. Matthew depicts Him as the Second Moses. In the Sermon on the Mount Jesus goes up into the mountain and delivers the laws of the kingdom (Matt. 5-7). Jesus came to create a new congregation, the Church (Matt. 16.18). He was His people's intercessor (Lk. 22.31, 32; Jn. 17.9, 11, 15, 20) who came to give His life a Ransom for many (Mk. 10.45). Jesus acted and taught only what He had received from His Father (Jn. 5.19, 20; 12.49, 50). St. John tells us that no man has ever yet seen God's nature. But Jesus who was in intimate fellowship with God came to earth to manifest Him (Jn. 1.18 comp. 6.46).

The Jews of Jesus' day were looking for the "prophet like unto Moses." They had standards by which to judge. Imagine the excitement of an early Christian disciple who had been with Jesus as He read Moses's testimony concerning the Coming Prophet suddenly realizing all this fulfilled in Jesus! †

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The Reverend Robert Hulse, M.A.
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I should never have been asked to write this article. I am much too enamoured with the trappings of Anglicanism. There are some trappings that I cling to which are obviously outmoded. I lack a certain, no doubt desirable, objectivity in judging of the matter, and am perhaps unable, therefore, to speak convincingly about that hope which is born out of contemplation of the past.

My sentiments, frankly, echo those of George Herbert in his poem, The British Church:

> I joy, dear Mother, when I view
> Thy perfect lineaments and hue,
> Both sweet and bright.
>
> Beauty in thee takes up her place,
> And dates her letters from thy face,
> When she doth write.
>
> A fine aspect, in fit array,
> Neither too mean, nor yet too gay,
> Shews who is best.
>
> Outlandish looks not compare,
> For all they either painted are,
> Or else undrest.
>
> But dearest Mother (what those miss)
> The mean thy praise and glory is,
> And long may be.

I'm sure I wouldn't have admitted this a few years ago — not to my best friend, let alone in such a prestigious review as Cap and Gown. It would have seemed downright perverse. To have declared myself unable to see that there was much to be grateful for in the "new" movements of the sixties, (sensitivity training, the Ecumenical Movement, God - is - dead theology, secular theology, etc., etc., — all have come and gone, for the secular world has lost interest in them, even though the Church may not have done so entirely), would have seemed pig-headed. I would have been dismissed as a victim of cultural lag.

But times have changed.

There is a growing hostility, for instance, to the Plan of Union. Of course many people right from the start knew they were against the Plan when they saw the "new" church's proposed structure. There, in black and white, were all the old familiar and repulsive bureaucratic terms and titles: President and Vice-President, Executive Officer and General Secretary, Treasurer and Sub-executive, divisions into regions, districts and zoned the better for sales and promotion, no doubt. The "new" Church was to be built on the business model — a model designed for efficiency and economy, but proven to be impersonal, destructive of human dignity, unimaginative, and — more often than not — ineffectual. (Read The Peter Principle.)

The traditional church, for various historical reasons, has come down to us with an essentially pastoral structure. It has, by inheritance, therefore, a more personal and, if you like, rural outlook. But with the collapse of community life in the cities, with indeed the death of urban society, this pastoral model has become vitally important. The traditional organization of the church, though ofttimes cumbersome, is now seen to be more humane and community-minded and to allow greater opportunity to show forth care for people, than any of its alternative schemes.

They talked up 'relevance' in the sixties. That was one of the catchwords in the church (still is, in some circles). Well, I hardly think the structural models found in Business were formulated, in particular, to relate to human needs (other than to exploit them). And the whole point of 'sensitivity training' in the business world was to make employees pliable, to shape them, to smooth down the rough edges of individual personalities, so that they would fit harmoniously into the machinery of business. (We would do well to heed the present-day revulsion, so often expressed by the young, against industrial, technological society.)

I don't want to sound as though I imagined we could return to the pastoral world of previous generations, appealing though this world would be.

> The train! The twelve o'clock for
> paradise.
> Hurry, or it will try to creep away.
> Out in the country everyone is wise:
> We can be only wise on Saturday.
> There you are waiting, little friendly
> house.
>
> (Munro)

Clearly there is no way back from modern society and modern industry. The Beast is let loose. But we must turn mind and energy to

continued on page 11

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continued from page 9

tame it because, left to its own inventions, it will eat us up.

The ecclesiastical institution cannot be salvaged by presidents, vice-presidents, executives, and sub-executives. But maybe rural deans, archdeacons, and bishops (who somehow don't seem quite so faceless!) may, by the grace of God, keep it afloat.

By and large, I would have to make the same criticism of the new liturgies at use in the Anglican Communion. Instead of 'relating' to people, they distance people by a sterility of style and an insensitivity in their employment and choice of theological formulae. They lack the power to make articulate in public worship a genuine and living faith. (Here and there, of course, one runs across exceptions: The Australian Experimental Liturgy of 1966, and, recently in the Diocese of Toronto, the Humber Bay Rite). In the heightened rhetoric of the 1662 Prayer Book, there is a sense of living drama into which the worshipper is drawn. The New York Rector who said recently of the new American Baptismal Service that it was 'too flat' and that it 'doesn't have all that juicy imagery about foreswaring the devil', hit the nail on the head. The revisors of our own Canadian Prayer Book, a few years back, managed to flatten some of the old Elizabethan rhetoric, when, for instance, they deleted a phrase such as 'the burden of our sins is intolerable' from the Confession in the Eucharist. In doing so, they pushed the Confession a step away from reality. The old wording told it like it is. We all do things we feel guilty about, — terribly guilty. If it were not so, the psychiatrists would be out of business. And there would be a lot of other businesses doing badly too. The Liquor Control Board of Ontario would not be enjoying the rip-roaring business it does now (doubled, I suspect, since the 1959 Prayer Book Revision), if the public didn't think it worthwhile trying to drown the burden of their guilt.

The fact that the youthful members of the Jesus People use the King James Version of the Bible is significant. (I can hear some of my readers muttering to themselves that I want them all to live in a religious antique shop.) 'Jesus People will tell you that they resent conceptualization, abstract intellectualization, and theory.' They want the experience of Jesus; they want to catch a glimmer of the glory of God; they desire a taste of the ecstasy of the immediate experience of God's grace.

Finally, how has the theology fared in this religiously and culturally impoverished age? Martin E. Marty has observed that theology's response to the problems of the sixties has been reductionist. 'Theology for modern man' has been accommodationist. In the sixties "man had moved beyond magic, myth, metaphysics, meaning, mystery, and prayer. A 'worldlier-than-thou' attitude was to mark the Christian". "The reductionist formula," he concludes, "was not satisfying. It did not turn out to be sociologically, anthropologically, psychologically, or even theologically congruent with reality. Cultures and people in them are too complex to be dealt with at the expense of the spiritual guest."

What more be said! As someone has pointed out, it is no accident that perhaps the greatest innovator in Christian history discovered his contemporary stance from a serious contemplation of the past — by study of the Hebrew and Greek Bibles. I speak, of course, of Martin Luther.

To ignore the wisdom of the past is to risk making foolish and unnecessary mistakes in the present. That is why, I think, one can speak of hope in tradition. Tradition can give us solace in times of anxiety, direction in times of confusion, and encouragement when the future looks bleak. †

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"Whither The Missionary?"

Ralph K.M. ROWE.
M.DIV.II

In this day and age the Church as an institution, its methods, and its whole reason for being, is under attack, — under attack, not only from its enemies and outsiders, but from within, by many of our own members. One of the targets of this attack is the so-called "missionary" aspect. Even in this traditional "Evangelical" and "Missionary" College we are not immune from such attacks, and in fact, we seem to be super-sensitive to them. Just recently I saw posted on the college bulletin board, here in Wycliffe, a notice advertising an evangelistic activity which was to take place. The picture illustrating the message was, I think, indicative of a common opinion of the missionary these days. It showed the traditional clothes of the stereotype Gospel missionary — white tropical shorts, shirt, and pith-helmet — being tossed into a garbage can. Clearly, this particular evangelical group was disassociating itself from the image of the old stereotyped missionary. As with most stereotypes, the stereotype missionary is not very realistic or reliable as an example of what the missionary aspect of Christianity is all about. But, as one who has lived, and worked in some of the "missionary" Dioceses of Canada the picture was only too true in reflecting what I find to be a discouraging trend in the Christian Church today — the idea that the age of the missionary is "passé".

This article will be limited to discussing the Church's mission in the part of the world with which I am most familiar — the Canadian North, and particularly the Mission to the Canadian Indian, although, in view of the steady, influx of Euro-Canadian and foreign stock into the North, the Mission includes more and more people of all races in the North. However, it is in regards to our Indian missions that serious questions have been asked lately. Some people, within and without the Church are asking some mighty uncomfortable questions: "What is an English-speaking, (or, as in Quebec, a French-speaking), 'white man's' church doing to the Indians, forcing, or 'brain-washing' a foreign religion on them?" "The Indian had his own religion, why don't you leave him with it?". These, and many other like questions are being asked often. The Indians themselves, at least some of them, are challenging the role of the Church. Harold Cardinal, an "angry young Cree", with an excellent education, a man who speaks plainly and effectively, and who is troubled by many of the things he has experienced in Church and State in Canada is well worth listening to. In his book "The Unjust Society" he makes these shocking statements: "If the Great Spirit is dead the Indian knows who killed him. It was the missionary. If the Church is not dead it most certainly is dying, and the Indian knows what poison worked here too — the missionary." [1]

Our first reaction is one of righteous indignation. The good works of the Christian Church, and the men and women who have served, are many. Men like Bompas, West, Stringer, and Fairies, and a host of others are remembered with great fondness by the people of the North who knew them best, and whose strong loyalty, and great devoutness, bear witness to the long-lasting influence of these early missionaries. The Roman Catholic and Protestant Churches have their greats too, and the names of Brebeuf, Lacombe, MacDougal and others are etched on the pages of Canadian history. So, our natural impulse is to draw up in stout defence against Cardinal's seemingly rash, and unfair attack.

But there is provocation for making such an attack. Our good works still stand on their own merits, but we have made mistakes, and we do ourselves no good to turn a blind eye and a deaf ear to those who point our faults out to us. We must make every effort to heed, correct, and make amends for our mistakes. In the first place, it is some of our own Christian theologians and clergy who have made much ado about the "God is dead" theme. And, unfortunately, too many times the missionary to the Indian, be he priest or lay-worker, has been associated, at least in the mind of the Indian, with the figure of a strict, no-nonsense authority, so concerned with making "a good Christian gentleman" out of the "savage", so chock full of the conviction that "our Way", i.e. "the white man's, or civilized" way is "the best way" and therefore "the only way", that he remains blind to the good aspects of the Indian way of life, and to those parts of the Indian religions that have much in common with Christianity. Centuries ago Pope Gregory the Great, one of the most enlightened men of his times, gave wise instructions to Augustine and the forty monks he had sent to Britain: [2] He advised them:

> **"Choose therefore, from each church those things that are pious, religious and seemingly, and when you have, as it were, incorporated them let the minds of the English be accustomed thereto."[3]**

Gregory realized, as we should, that God works with other nations as well as our own, and that we must not be so anxious to impose our own brand of religion on others that we fail to recognize God already at work among them, or that some of their religious nature and customs can well be incorporated into Christianity. Had more of our early missionaries been aware of this sage advice, and of today's sociolog-

ical information, we might not be faced with the terrible cultural and sociological deterioration which afflicts many of our Indian brothers today. (The Church alone is not to blame, but government, citizen and other factors are not the subject of this article.) Certainly, anyone who really knows the Indians of Canada is aware of their generally deep religious nature, with exceptions of course. They are receptive to the Christian gospel, (which is where the Church definitely comes in), and this is due, by no small amount, to their religious nature. Unfortunately, some of the missionaries that Cardinal and other Indians have met may well have been the over-zealous, overly sombre, "do it our way" types. Most were no doubt well-intentioned. But tragically, instead of drawing the Indian closer to God and to Christ they often drove him further away. Too often they were concerned with the letter of the gospel, rather than with the spirit, too often so concerned with "righteousness" that they forgot, or failed to communicate that which Christ himself considered paramount — Love.

Authority and discipline are necessary, in some form and a certain degree, for all people. But authority and discipline without love as the motivating essence can be very shallow, and very objectionable. Too often we have indeed "killed" God in the minds of others; for if "God is Love" then where love is absent, so too is God. Cardinal also complains that ". . . the white missionary did not come pure and simple in the spirit of brotherhood . . . He came to preach his way, and to convert, and he cared little, even when he understood that his way disrupted the savage society." [4] After listing several more faults of the missionary, including a blunt description of stark life in a residential school, Cardinal concludes that the situation for the Church is now hopeless: "The tragedy amounts to much more than wasted opportunity. What the church has done may well be irreversible. . . . The alternative is for the Church to yield up its considerable influence upon our fate, and to encourage restoration of native beliefs . . . But would the Christian Church have the guts to get out? It seems highly unlikely. They still prefer sectarianism to faith." [5]

And so Cardinal, along with others, white as well as Indian, feels that the age of the missionary and church is over.

But he is forgetting, or possibly is not aware of, one important thing. As much as many of us might like to get out of it, we cannot, and we should not. The New Testament in its whole context, and Matthew 28:19 in particular commands us:

> **"Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all that I have commanded you."**

This reason alone means we cannot abandon our missions in the North, or elsewhere. And there are many compelling reasons other than theological, which demand that we do not forsake our responsibility and help towards Canada's native people. Here I refer the reader to the outstanding "Hendry Report", "BEYOND TRAPLINES" [6] which above all else vividly demonstrates that rather than withdraw from our work with the Indian we must do more.

But we don't have to make the same mistakes and perhaps we should examine more carefully the whole concept of "missionary". While we must still preach and baptize, we must also follow through with a real Christian message of pastoral service, of love and concern for the people, and with a respect for their cultures and way of life. We need not "disrupt tragically", as Cardinal accuses, with good reason, their societies and cultures. A certain amount of this upsetting is unavoidable, for a change in a native religion will affect all other aspects of that society. However, there have been many occasions when, through ignorance, or "for the native's own good", we have forced unnecessary changes on another culture. Well-intentioned as we may have been, an honest appraisal of the results will soon reveal our folly.

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Should the Church withdraw from the scene? Is the need for the missionary past? My answer is an unequivocal "no". Cardinal does not represent the majority of his people when he says this. I am in training here at Wycliffe not only because I believe that I have been "called" by God to serve in a mission field, but also because I feel called by the people of the North, Indian and Euro-Canadian. Many of them have personally indicated to me that not only is the Church of great importance to them, but that they need, and want, priests, doctors, nurses and teachers whose dedication and service for the love of God and their fellowman puts them in the category of "missionaries." This need, this want, has been brought home to me time and time again. I am convinced by it.

Missionaries are needed. Even now, while I spend long months in a city far from the land of the people I feel called to serve. Two Pilot-Priests and one Diocesan Pilot sharing only one aircraft are trying to minister to some thirty scattered settlements in the Canadian North. While it seems men are lining up for parishes in Southern Dioceses, Northern Dioceses such as the Yukon, Arctic, and Keewatin, carry on pitifully undermanned. (Of course finances are a factor as well). True, other Christian denominations are at work with us. But the Anglican Church still cannot carry out its duties as it should.

Missionaries are needed. But the old concept of "missionary" must change, and I believe, is changing. We now see "mission" as being not only in far-off fields but as close as our own back-yard, our city's slums, apartments and factories, yes, even here in Wycliffe College. And in the North we are increasingly aware that "ships passing in the night", the short term missionaries, are not enough. More and more as the North opens up and new problems afflict the indigenous peoples, we see the need for men and women who will devote their lives to the North and its people. Men and women who will consider the North to be their home in every sense the same as the missionary in the city considers the city to be his home. We need "settlers", citizens to serve the Church and Canada in a land they will call their land, with a people they will call their people. The last person we want in the mission field is the man who doesn't want to be there, or is there out of the mistaken sense of "great sacrifice" without the love that makes true sacrifice possible. But for those who are called there is a place and a real need.

We have Indian men and women serving the Church well and faithfully as priests, catechists and lay-workers. The people of the North are eager to do their share. But we cannot do it alone. We need help, help that money alone will never obtain. The help of dedicated, loving, servants who work not for self but for the love of God and their fellowmen. We need "Missionaries". †

1 CARDINAL, Harold. "The Unjust Society. M.G. Hurtig Ltd., Publishers. Edmonton, Alberta, Canada. 1969

2 It may be of importance here to note that the first Christian missionaries to Britain may have been Roman citizens, soldiers, traders, etc. during the Roman occupation. Cf. OXFORD HISTORY OF ENGLAND, VOL. 1. p. 270 f. The relevance of this to this article is merely to refute the common assertion today that Christianity is a "White man's" religion. The irony in such a statement is that in Britain, the Church's early history is almost the reverse of that in North America. In Britain, the Gospel was very likely brought to "savage", pagan white men, by "dark-skinned", black-haired missionaries. Of course, race and colour should not be the issue, nor is it in the New Testament!

3 BETTENSON, Henry. "Documents of The Christian Church" Oxford University Press. London, England. 1967

4 CARDINAL. Op. Cit. p. 83.

5 CARDINAL, Op. Cit. p. 88f.

6 HENDRY, Charles E. "BEYOND TRAPLINES" The Ryerson Press. Toronto. 1969

In November, Cap and Gown wrote to several graduates whose present situation would give a cross-section of views on the Hope for the Church today and in the future. The following short articles were thankfully forthcoming.

From one who is outside the Church in Canada, Howard Green (1954) of Hokkaido, Japan, writes, "I have said some things that I have wanted an opportunity to say to the Canadian Church for some time."

Northern Canada has been the scene of Douglas Dittrich's ministry since he graduated in 1962. In November he wrote, "providing we all survive the Amchitka blast up here I will plan on having my article in to you." He survived.

The Ontario-sounding address of Maple Ridge is that of John Taylor in British Columbia. Since graduating in 1957, he has served in four parishes across Canada. From his experiences he shows the renewing of Christian Hope. . . . Ed.

Hope Beyond Statistics

The Rev. Howard E. Green

What are the prospects for the church to-day and for the future? The answer to this question will depend upon our expectations and our standards of judgment. If we are to use the standards of judgment which have been considered normative in the churches of the West for the past fifty years or so, then the prospects may be rather bleak indeed.

The day is surely over when Christians can take for granted many special privileges which ensue from the church being in a monopolistic or majority situation. The fact that we are living in a "Global Village" means that more and more the Christian faith will become one among a number of possible alternatives. This has been true for many years in Oriental countries like Japan and is becoming increasingly true of countries in the West. Sooner or later Western Christians will have to wake up to the fact that words like religion, faith, church and God are not necessarily synonomous with the Christian faith nor with the Body of Christ.

Furthermore, if we interpret world mission in terms of a majority of people of any given country flocking to believe in Jesus Christ and join the institutional church through baptism, we are bound to be disappointed. This may still be a possibility in Western countries where there is a long history of Christian tradition, but humanly speaking there seems to be little likelihood of a popular "Jesus Movement" breaking out in countries like Japan as there is in North America at present. The majority of Japanese young people have no background of Christian tradition or institutionalism against which to rebel, nor from a positive point of view on which to build a strong faith. In Oriental countries at least, respect for ancestors and family tradition is too strong to expect a majority of people to throw away their Buddhist, Shinto or Confucian tradition in order to have a personal, individualized faith in Christ.

If success is to be measured in terms of bigger and better and longer-lasting church plants and bigger and more complicated church budgets, then we may very well give up in despair. In many countries, as in mainland China to-day, the prospect of existing stone, brick or reinforced concrete church buildings, built with Western money, being turned into factories, store-houses or at best secular meeting-halls, is greater than that of each hamlet having its own church building dominating the landscape. Western Christians have never taken seriously the words of St. Paul, "The God who created the world and everything in it, and who is Lord of heaven and earth, does not live in shrines made by men." (Acts 17:24 NEB) in spite of the destruction of the Temple in Jerusalem in A.D. 70.

As a further example, if Christians in countries like Japan with a long history of injustice and oppression under a feudalistic, monopoly-capitalistic system are expected to jump on the anti-communist bandwagon and uncritically equate Christian life with Western democracy of free enterprise, then there is little hope of the Church having much success in such countries.

However, if we measure success in terms of a more realistic and I believe, Biblical standard of judgment, then there are many signs of hope for the church.

Although it is surely God's will that "all men should find salvation and come to know the truth" (I Tim. 2:3,4 NEB), there is little evidence in the Gospels that Jesus expected all men to become His disciples. On the contrary, the fact that He called His disciples "salt, light and leaven" suggests that He rather expected His Kingdom to be a minority movement in terms of numbers but exercising wide and deep influence in the world and in society in quiet and often unobtrusive ways. Although the Church is small numerically in countries like Japan, the church as a whole and individual Christians exercise an influence in society which is all out of proportion to their numerical strength. Surely this is cause for rejoicing and optimism.

We may well rejoice that the church IS feeling a financial pinch and no longer able to build huge structures of stone and reinforced concrete which will tie the hands of succeeding generations of Christians. As a result, many Christians are re-examining the true nature of the church and the ministry.

One of the most encouraging signs of hope is that multitudes of Christians all over the world are no longer satisfied with carrying on traditions of worship and church life just for the sake of maintaining a tradition. There is a real desire for honesty and reality in prayer, worship and service. Surely this is in line with our Lord's words, "But the time approaches, indeed it is already here, when those who are real worshippers will worship the Father in spirit and in truth." (John 4:23 NEB) The new spirit of freedom in liturgical experimentation is surely one of the most encouraging signs of hope for the church.

Along with a new desire for honesty and reality in worship is a new insistence on putting Christian faith into practice and making it relevant to life in this world. As in all ages of church history, there is a tendency to go to extremes in one way or the other but the maintaining of a proper balance between faith and works is a Biblical emphasis maintained by various writers and not least by our Lord Himself.

Another sign of hope, is that the church is slowly breaking down its exclusivism and protectionism, and looking outward to the world. Another is the rediscovery of the doctrine of the "priesthood of all believers" and a taking seriously of the role of the laity in the church. Freeing people to really be the people of God surely augurs well for the future of the church.

These are all measures of success which cannot be described in terms of statistics. However I believe that they are cause for optimism. At least some of them are prerequisites for a greater measure of success in statistical terms. †

"The Place of Man"

the Rev. Doug Dittrich

My parish is situated almost as far north and as far west as one can be in Canada. It is an area where the Eskimo people first heard the Gospel from a Wycliffe graduate of 1892, Isaac O. Stringer. Inuvik itself is a new town, a little over a dozen years old. In Eskimo it means "the place of man". The Mackenzie Delta and western Arctic coast was, indeed, the place of man — an extraordinary type of man — resourceful, independent, proud and, despite the hardships associated with the struggle for survival in a harsh land, usually happy. Today Inuvik can perhaps be better translated as "the place of man without a culture". I speak of the native residents who have experienced an upheaval in their society the repercussions of which will be affecting us for a long time to come.

Not too far from here, up the Peel River, stands Fort McPherson. One needs only refer to August 28 in the Prayer Book Calendar to learn that the Church's witness there goes back over a century: Robert McDonald, Missionary. He began his ministry in this part of the country in 1862. I visited the Archdeacon's son, Neil, now in his 80's, last August 28, and the next day shared preaching assignments with him in the church at Old Crow, Yukon. The first missionaries travelled, taught, built, married, translated, suffered, inspired and died in the service of a Lord who offers hope to all men. The Church has a long history in Canada's northwest.

Today our community is bustling — the oil and gas exploration boom is in full swing. By many standards Inuvik is a modern town. It stands but 35 miles east of All Saints' Church, Aklavik, dedicated in 1939 as the Cathedral of the Diocese of The Arctic. All Saints is still a place of worship; it also bears witness to those who have gone before. Many of the sons and daughters of those who made it their spiritual home are now in Inuvik. Their sons and daughters are learning the new math in modern schools.

A young Indian man said to me the other day: the white man's world and values are "plastic". He told me that being a minister was my "crutch". I reacted by telling him that having to rely on labelling everyone "conservative" or "establishment" was his "crutch". He is deeply concerned about his own people; who wouldn't be when your own mother is hooked on hairspray. His face shows his concern; also fear. I suggested to him that no one can destroy a man if he has control over his

own life (should I have said: If Jesus has?). And the dialogue continued . . .

Six "Jesus People" (two from California) came to Inuvik last summer; two are still here; open Bibles, open doors, open hearts; offering hope . . . Two days ago (mid-December) I chaired a Deanery meeting — the first in the history of the Lower Mackenzie: four priests, a Church Army captain, a layman — all of us either in charge of a parish or a students' residence. Questions, concerns — Christian 'initiation', stewardship, church union, words-only hymn books, canons . . . Do we try to form youth groups within the church structure, or do we go out and be a Christian chaperone at a high school dance?

The Mackenzie Delta has been a fantastic nesting and breeding area for many of North America's birds. But man seems to have the habit of simply defeating nature rather than exercising dominion over the earth with wisdom. Where have all the birds gone? Fish? Fur-bearing animals? Shall we be left with but two types of birds — 'vultures' and 'ostriches'? Vultures eat anything, including people. When the oil and gas start flowing south through huge pipelines will the native resident and his small business (if he has been fortunate enough to establish one) have been eaten up by giant consortiums from the south? Will those who should have been sensitive to events and helping their fellow man adjust to some of the new ways still have their heads buried in the sand? In the 1860's this was a challenging land. It is even more so in the 1970's — a special challenge for all those of us entrusted with the sharing of the Gospel of Salvation.

As everywhere the young are restless, frustrated. The native northerner is beginning to realize that some of the old values were probably as good or even better than what has been offered him by the newcomer. Both Church and State can plead guilty to ignoring people per se, on occasion, in an effort to bestow upon them the "benefits" of a society which today is itself showing signs of crumbling.

Can you and I somehow cut through the wrappings and trappings and unveil the heart of the Christian message? The Faith does have something very positive to offer that young man of whom I spoke. We both know that his outlook on life is somewhat different from mine, but he is willing, I think, to meet me half way. Mutual respect and an acceptance of each other's individuality is a wonderful thing. Why does he think he is different from the white man? The most important values in life for him are spiritual! From what he has experienced of the white man's world his values seem to be the opposite. No salvation in buildings, nor in job security: "I have been trained to death", he complained. Nor in someone else telling me what I need.

Hope for the Church? Definitely! If by the Church we are speaking of a fellowship of spiritually-minded people who have recognized what Luther discovered in Romans, chapter 5. Do we rejoice in the HOPE of sharing God's glory? As I write it is Advent; the great theme — hope. Hope — what a Gift!

Faith of our fathers . . . the faith of a Stringer, of a McDonald, and of a new generation of northerners who will have confidence, a personal identity, a culture of which they are proud and, we pray, be right with God through a faith in the Lord and Saviour Jesus Christ. God has been our help in ages past. He will be our HOPE for years to come.

Inuvik: "the place of man" — man with hope, man with the Master in control. A description of the Church in the Arctic of the future: "everything is possible for the person who has faith". Where is the place of man? Is it near the 49th parallel; or at 68^{o} 21' north latitude close to the Arctic seas? Ultimately in neither location. The place of man is to be safe in the arms of Jesus — the Man. "Christ Jesus is our HOPE" (I Timothy 1:1). †

Hope Renewed

The Rev. John H. Taylor

Christian Hope rests upon objective truths. Jesus Christ is alive. God is faithful: he has made promises and will keep them. God has not lost control of his universe, no matter how dark our horizon may appear to be.

There is, however, a subjective element in hope. Whether or not I have hope at a given moment depends upon circumstances and how I feel about them. This is not to say that Christian Hope is merely a feeling — that everything is going to work out all right in the end. That would be to deny our opening statement. What I am saying is that there are times when our own hope is not strong.

I was asked to write about the hope of the Church . . . from the perspective of my parish. This request came at a time when the parish had been in the doldrums for several weeks. Our perspective was not hopeful. Attendance was down. Our worship and witness were not as vital as they might have been. Like so many congregations, we seemed to be affected by the hopelessness and apathy that grips the world we live in.

We had heard it said from time to time that the Church as we know it is going to die, that in its dying it will experience a re-birth, that in its dying and rising from the dead it will fulfill its true purpose.

How far this is true I do not know. But perhaps we do hope for the wrong things. Did God in fact ever promise that we would have churches filled to the doors, that our financial problems would vanish, that we would be forever free from the cold hand of apathy? Certainly there is no reason to have these hopes without our having first some life of prayer, without our digging into the Scriptures and feeding upon the promises of God, without our going out to people around us to share the Christ who alone can give their life its deepest meaning. We Anglicans are not noted for being turned on to these means of grace, and so it is hardly surprising that we are not always hopeful.

But what does one do in a period of hopelessness? It seemed to me that I had to see Hope in the present tense as well as the future. "Lord, what do you have for me to do today?" Surprisingly, I often find the answer to this prayer written in my parish list, which I study with the same attention as if it were written in Greek! For there I am reminded of people here and there who would appreciate so much to have the rector call.

So "I go a fishing". There are so many older folk who have retired in this beautiful place, so many strangers in the local hospital who have had no contact with any church in years, so many people with problems in daily life. Doors of meaningful ministry open if we look for them. In the evening an hour may be spent with a Youth Dialogue group, where each member expresses his concerns and we relate our concerns to the documents of our Faith. Another evening is spent with adults in Bible study, which may well be the beating heart of the parish's life.

At the end of a day I am aware that through a seemingly routine ministry God has brought renewal of hope to one here and another there. I now have something specific to

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pray about. The next morning as time is spent in sermon preparation I approach the Scriptures with the real needs of real people in mind.

Sunday arrives once more. We pray. We sing. I stand before the people: no manuscript, no pulpit, for these can become barriers between us. All week long I have studied, prayed, listened, written and re-written my thoughts until they fall into a clear outline. And now I share face to face with my parishioners what I have seen and heard. In their comments and in their faces they talk back to me. Invariably I am aware of someone leaving the sanctuary with refreshed hope and confidence and courage, though in myself I may at the moment have had little of these qualities. My own hope is refreshed.

Christ is our Hope for tomorrow, but we have no idea what tomorrow will bring or how that Hope will be fulfilled. There is also a Hope for my life today, God's own purpose to be discovered and achieved.

Happily, here in St. George's our spiritual drought has eased off for the time being. Some of our frustrations have been resolved. We learn that there is always good reason for a Christian to be full of Hope, even if his lenses at the moment are not clear. "The flowers appear on the earth; the time of the singing of birds is come." †

. . . but Christ is faithful as a son, set over his household. And we are that household of his, if only we are fearless and keep our hope high.

Heb. 3:6

bridging the gaps

canadian churchman

a journal of contemporary christianity

Once again Dean Prior has willingly given of his time to prepare the following article for Cap and Gown. His ability to say much in a few words is well-known, as this article bears witness. Ed.

Alumni Notes

Cap and Gown has graciously given the Alumni Executive a good slice of space to present news of the goings and doings of our graduates. To secure the information we embarked on a dual programme; (a) as this is the year '72, to gain news of men graduated in the years ending in '2'; (b) to conscript one man in each of several Dioceses to round up information for us. Following is an abridged account of reports received.

By Years

Year 1912 — Leonard Dixon — all through his College course, — and most certainly at his graduation — personified "Youth for Christ", and that was before ever that challenging phrase was coined. It was an era when adventure was in the air. The great missionary statesman, John R. Mott was confronting the Universities with "The Evangelization of the World in this generation". Right across Canada came ready response in the "Volunteer Movement". Leonard Dixon volunteered for service in India. Straightway he discovered that College graduation was only a milestone on the road, for on that ocean voyage he had more books to read and study, and tougher lessons to master than all the lectures of Griffith Thomas, Professor Cotton and Dr. Hallam rolled into one. John R. Mott was on the same ship en route to India, which meant no holiday, and jolly little leisure, until the first well earned furlough should come along. He tackled his new studies and his new work, as all his life he tackled every fresh task and challenge. What a job he did in India and for India. Then along came the war. As a Padre with the Indian troops, such was his outstanding contribution that he was awarded the O.B.E. Later, back in Canada, he gave brilliant leadership for the S.C.M., then the direction of the Missionary program of the Canadian Church with vigour and achievement. "Pukka" (a word he brought home from India) is the telling descriptive word for his shining life of faithful dedicated work (This part was written by Ramsay Armitage.)

Year 1922 — Francis Gwynne Lightbourne (Jim) — is now retired and living in London, Ontario. Since graduation he has had a full ministry. Curacies with Ramsay Armitage and Allan Shatford, five years at St. Lambert P.Q. where he built a church. Then thirty-one years at Stratford Ont. and five years in Kitchener. Amongst his many accomplishments — long service on the Board of Education, even longer as Chaplain to the Perth Regiment, Canon, Archdeacon, Prolocutor of Provincial Synod, Charter Member and member of the Board of Governors of the Stratford Shakespearean Festival. We hope to have the privilege of honouring Jim, along with Alfred Holmes as Golden Jubilee graduates at the September meeting of the Alumni Association.

Year 1932 — A.J. Forte, retired from the Parish Ministry, seems to have been rejuvenated in the joy of his work as Hospital Chaplain. E.O. Lancaster has moved to the Parish of New Hamburg, in Huron Diocese. I believe it is supposed to be a semi-retired post, but Osborne doesn't know the meaning of the word "half-speed". Sid. Ottley, who maintains an active interest in the Alumni Executive, is also retired (?) but is enthusiastically employed with Archdeacon Cross at St. Timothy's in Toronto.

Year 1942 — A. Leslie Crockett writes from the North Tidworth Rectory, Hants, U.K. He came to Wycliffe for a short stay after spending seven years in China. From Wycliffe he was with the R.A.F., then back to China for three years. After a period of seven months under Communist rule, he with his Doctor wife and four children came through the Bamboo Curtain to Hong Kong. Then R.A.F. service again where he was until 1964. Is now Rector of a parish in a large military centre. Desmond C. Hunt, now Rector of the Church of the Messiah in Toronto, came here from Kingston where he had been Archdeacon. Is now having a very fruitful ministry, very effective with young people and businessmen. He is in great demand for his dedicated skill at Conferences, Bible Study groups and parish missions. Vincent R. Browne — is at Grace Church, Ridgway, Pa., U.S.A. On the occasion of the 25th Anniversary of his Ordination, his parish gave him a four month vacation which was spent in Europe with a VW Kamper. Tea at Bishopthorpe with Archbishop and Mrs. Coggan was one of the highlights of the trip.

Year 1952 — John Grant Morden — present involvement reads like a Who's Who in itself. Principal of Huron College; Professor of Religious Studies, etc., Faculty of Arts Huron and Western; Member of General Synod and Provincial Synod; Member of Committee for Ministry, General Synod; Chairman of Board of Examiners for Divinity Degrees, General Synod; Member of the General Committee on

Church Union; Archdeacon of Huron — a man with broad shoulders, a fine head, and a stout heart. Charles Preston — Professor of Psychology and Director of the Counselling Centre at Memorial University of Newfoundland in St. John's. His previous service in the areas of Kingston, Halifax, Uganda and for three years Founder and Director of the Counselling Service at the University of Waterloo. Ably assisted by his wife, a qualified M.D., they make a great team. Bev. Brightling has graduated from the "Resurrection" to the "Ascencion" (names of churches), is an active member of the Alumni Executive, clerical Secretary of the Diocesan Synod and active in a wide range of community and Church activities.

Year 1962 — Doug. Dittrich has spent all his ministry in Canada's far North, travelling in the past ten years from Baffinland in the east to Banksland in the west. At present he is Rural Dean of the lower Mackenzie and lives at Inuvik, a centre for the current Artic oil exploration boom. Along with his wife Jean, the Dittrich family consists of three daughters and one son. One of Doug's main interests is in helping the Eskimo and Indian people to have the opportunity to regain their identity. He works closely with such cultural groups as Northern Games, which promote the traditional skills, games and dances of the native residents. Active politically as well, he is serving a second term on the Town Council. George C. Lemmom — served first at Canterbury, then to Florenceville. Here he had an unusual experience. A local doctor with no connection with the Anglican Church offered his private hospital to them and they were able to establish a 32 bed Home for the Aged. Another offer of 25 acres of good land on the bank of the river and a Church Camp and Conference Centre were born. Moved again, this time to a suburban parish outside St. John where the work load snowballs and yet he has time for local involvement with alcoholic and drug addicts. He is also Diocesan Chairman of the Rural Church, Family Life and Social Service.

Sundry Items

David E. Reuss is at Cassiar in the Diocese of the Yukon. While still in Deacon's Orders he became clerical secretary of Synod. He teaches part time on a variety of subjects, all technical, ranging from Hydraulics to Drafting in the Training Department of the Cassiar Asbestos Corporation. The extra income is shared — all fourteen clergy in the Diocese are part of a sharing economic community. Can

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you envisage such a 'pool' in Toronto!

L.P. Holman, in addition to his work at Stringer Hall, was elected Mayor of Inuvik, N.W.T. where great things are happening. We congratulate him on his election and wish him a good term of office.

Charles P. Heaven at the young age of 83 assists vigorously at St. Thomas Church in Belleville, Ontario.

Minto Swan is a most faithful correspondent and always full of ideas. He is likely to be found anywhere in Canada, a peripatetic locum tenens. He keeps us posted on the graduates he runs into. He is Vice-President of the Sunshine Coast Golf and Country Club (a real swinger) and is now working on his second book of Memoirs and Sermons entitled, I Served Fifteen Years.

Alan Greene, now 83, is President of the Senior Citizens Housing Society on the Sunshine Coast. He has also been doing some work on memories of the Columbia Coast Mission. He is frequently in demand on radio.

Lester Mullen is at Lanty, Nova Scotia. In addition to the parish ministry he is working on a B.Ed. program at Acadia to prepare himself more adequately for the education aspect of Ministry. He has gathered some dedicated parishioners to assist him in the operation of a very successful "Thursday Night" School, a mid-week school for ages nine and up. These members of the Church School are brought by bus which he purchased two years ago.

There is such a wide range of interests and concern amongst our graduates. We would like to hear from more of them so that we may share their experience and recall some memories. †

Ed. note: Since this article went to Press, we have learned that the Reverend Canon L. Dixon entered into the glory of life eternal on March 4th. Funeral service was held at St. Clement's Church, North Toronto.

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Key 73 - What It Is

by Principal Leslie Hunt, a member of Key 73 Executive Committee, St. Louis, Missouri, and Chairman of the Central Canadian Committee.

There are many serious problems which beset our troubled world in these days, but none is more serious and consequences more far-reaching than the widespread breakdown in faith in all levels of society. Many people within the Church feel that some special effort ought to be made to counteract the drift away from God. The great question is what and how.

Key 73 is one answer. This is the name given to the first interdenominational programme of spiritual outreach ever attempted on the North American Continent. Recognizing the prevalent confusion of thinking and spiritual collapse in the lives of countless people we believe the time has come for a fresh and contemporary focus on the full meaning of being Christian in our time. Jesus Christ must be proclaimed as Lord with a united voice in a society where many have written him off. This is the thrust of Key 73. Its official theme is "Calling our Continent to Christ". Its symbol, done in black and white and red, is a dove, the wings of which are flames of fire hovering over Key 73. It is the dove bringing God's peace to our distressed and anxious world. The red flames of its wings are to ignite our continent with holy zeal and concern for all men everywhere. The Key unlocks God's storehouse of provisions for a spiritually starving humanity. So the great purpose of Key 73 is to call all denominations, religious organizations and societies to move together for Christ and the Gospel in their own distinctive way in the year 1973. Every modern method of communication, the mass media, Bible societies, etc. are being called in to play a full role in this co-operative effort. It plans to reach out to all age groups in all levels of society. It may be what some are doing already but it will be a greater thrust and done together at a particular time.

It all began a few years ago when forty churchmen met at a place called Key Bridge near Washington. There Key 73 was born and grew so that in 1969 a central Committee was formed representing many denominations and a headquarters office established in St. Louis, Missouri with Dr. T.A. Raedeke of the Lutheran Church as the executive director.

There has been representation from the Canadian Church from the time of the formation of the Central Committee. Many denominations and religious groups have expressed strongly their desire to be involved, the number that has already indicated participation is nearly 100. Having served on the Executive Committee and the Central Committee from its inception, there are certain things I want to make perfectly clear. It is both an American and Canadian enterprise. It includes all denominations regardless of liturgical tradition or theological position. It means observing 1973 in this special way together but doing what we plan to do in our own way. Suggestions and outlines for programme are being released from the Planning and Programme Committees but these are merely suggestions and are in no sense of the word directives to the denominations. This can be the most outstanding ecumenical act of our century. A number of Canadian denominations are committed to participating in the Key 73 project.

The time has come for us all to realize that a restatement of the faith and a confrontation with people for Christ and the Gospel has to take place in a special way and at a special time. The special time is NOW. It is imperative that the whole church should catch a vision of the potential of this hour and join together in an all-out thrust for spiritual outreach on this North American Continent. †

Books For The Future?

The Rev. David Whitehouse

It is, I suppose, the hope of every author that their volumes will be read far into the future. Howbeit very few each year attain this and the additions to the scores of theological tomes this last year provide few that will be treasured at the turn of the century. There are a few however that will. Pride of place amongst these must be given to the latest volume in the English translation of Kittel's Theological Dictionary of The New Testament. This volume is concerned entirely with the letter Sigma and includes lengthy articles on flesh, body, sign, salvation and wisdom amongst others. During the last few years a revised edition of The Cambridge Ancient History has been appearing in small fascicles. The first volume of this has now been published as an entity. The New Testament has done quite well for volumes that will still be looked at a decade from now. Joachim Jeremias has given us the first volume of his New Testament Theology. Its subtitle 'The Proclamation of Jesus' indicates the area covered. Two commentaries on the Gospel of John from very different theological positions will demand notice for some time ahead, the first is the English Translation of the commentary by Rudolf Bultmann, and the second, the latest addition to the New International Commentary on the New Testament, is by Leon Morris. No one wishing to study the Gospel of John can complain of the shortage of material as in recent years. In addition to these two there has also been published the two volumes by C.H. Dodd and the volumes by Marsh, Barrett, R.E. Brown (in the Anchor Bible), Boice, and Schnackenburg.

Church history has provided us with few outstanding works this year, but the republishing of Latourette's two major works A History of the Expansion of Christianity, and Christianity in a Revolutionary Age in limp covers more than makes up for this for me. It should also be noted that the American edition of Luther's Works continues its steady production as does the Catholic University of America edition of the Fathers of the Church.

Turning to dogmatics no one as yet seems to have stepped into the place vacated by Karl Barth although the writings of Pannenburg will have to be taken into account by all future theological work. The only ongoing protestant dogmatic series is the one by G.C. Berkouwer, and the latest addition to this is the volume entitled Sin. The volume on the Return of Christ will probably be available by the time that this article is being read.

The remainder of this article will be concerned with books that in the estimate of this writer will not last as standard works but which nevertheless are of value for the present and may in some cases prove that the assessment here given is incorrect.

Bibliography.

For me there is no book that is as enjoyable as a book about books and this year has given us a fairly good selection. The first two are ostensibly guides to the present state of theology and the future of theology. However the footnotes in both cases indicate what is available in the areas covered. The first is a symposium edited by F.G. Healey entitled 'What Theologians Do'. Its aim is to introduce to a wider public the whole range of Christian studies, but the minister and student of theology will ignore it at his loss. The second of these volumes is 'Toward a Theology for the Future'. This is an evangelical symposium edited by Clark Pinnock and David Wells which looks at each branch of theological study from a position committed to the affirmation of historical and biblical faith. The Old Testament essay in this is by R.K. Harrison.

Similar in approach to the above are the three volumes of The Pelican Guide to Modern Theology which as well as providing an introductory guide to the whole of theological study also provides a reliable bibliography for most areas.

The bibliography there is perhaps nothing to replace a good journal and the book reviews in Theology, Scottish Journal of Theology, and Christianity Today are in the most part reliable. More detailed reviews are of course found in the most specialised journals devoted to the particular theological disciplines. Mention should be made at this point to a bibliographical series that is appearing in Christianity Today.

Old Testament has not fared too well this last year although R.J. Thompson's Moses and the Law provides a useful historical survey of pentateuchal criticism and J.B. Payne has edited an interesting symposium 'New Perspectives on the Old Testament'. For background R.K. Harrison continues his prodigious output this time encouraging you to 'Teach Yourself the Ancient World'. Dr. Harrison's other volumes in this same series are 'The Dead Sea Scrolls', 'Archeology of the Old Testament', 'Archeology of the New Testament', and 'Hebrew'. Another volume on bible background is 'Near Eastern Archeology in the Twentieth Century' edited by J.A. Sanders.

New Testament studies have fared a little better for in addition to the volumes mentioned at the beginning of this article E. Schweizer has put his scholarship to good use in a new addition to the S.C.M. New Testament entitled 'Jesus'. Some years ago A.M. Hunter produced a small volume entitled 'Interpreting the Parables'. He has now added a second volume this time concentrating on exegesis 'The Parables Then and Now'. Also on the Parables Jeremias' 'The Parables of Jesus' is now available in a limp cover. Also in new format are D. Guthrie's 'Introduction to the New Testament' — one volume instead of three and 'The Tyndale Commentaries' — they were cheap in hard-cover they are a give away in paperback.

History and Theology.

A new series entitled Theological Resources promises well for the future. The first four volumes are J.P. Reid 'Man Without God'; H.J. Hillerbrand 'Christendom Divided'; A. Dulles 'A History of Apologetics'; and J. Pelikan 'Historical Theology'. R.M. Grant's 'Augustus to Constantine' may well become a standard text for the history of the early church. Studies in Church History has had two new additions with the publication of 'The Mission of the Church and Propagation of the Faith' and 'Councils and Assemblies' both edited by G.J. Cuming.

Hans Kung's 'Infallibility' is the volume that has stirred up the most theological controversy during the year and whilst Papal Infallibility does not directly concern most Protestant theologians Biblical Infallibility does, and we have had a restatement of the conservative position by Clark Pinnock in his volume 'Biblical Revelation'. On an allied theme F.F. Bruce has written 'Tradition: Old and New'. Another area of Theological controversy has been the Charismatic movement, and Dale Brunner has contributed a weighty volume in 'A Theology of the Holy Spirit'. This should be read alongside J.D.H. Dunn 'Baptism in the Holy Spirit' but we still await the definitive work from the point of view of someone within the Charismatic Movement.

Practical Theology.

Books in this field continue to be very numerous and in most cases mediocre. Nevertheless the writings of Tounier, Ruel Howe, Leonard Griffith, Cleverly Ford and Donald Coggan will help us all to be better equipped to be faithful ministers of the Word of God and pastors of the People of God. One final volume 'Today is all you Have' by Overton Stephens. This book by a Canadian Doctor who is also a lay reader in the Anglican Church will serve to remind us that the things that really matter are not the little nuances of theology but the daily living of a life before God even when under the sentence of death.

A book for the future should bring Hope — a certainty that the future is safe in the hands of the living God — as well as knowledge.

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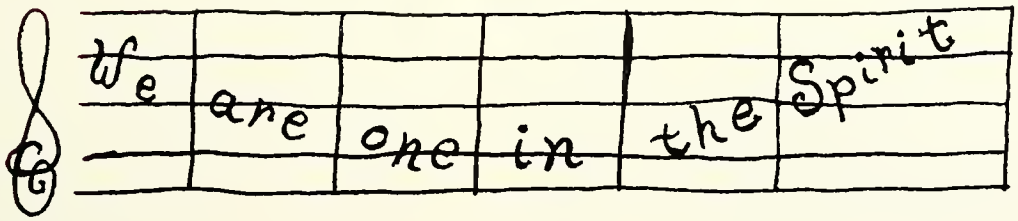


GRADS '72

TREVOR DENNY

Trevor came from Reading, England in 1963 to Canada. Christ entered his life while at school and he felt the power of the Holy Spirit guiding him to enter the ministry of the Church. Needing experience and money before he could go to College, Trevor worked for a year at a variety of jobs from a chemical worker to a trainee X-Ray technician. He tried to pick up Russian and Latin so he could get his arts degree from U. of T. but did not succeed in the former and spent four years at Wycliffe putting in at least two full years of theology and going to night school at the same time. Joy came into his life at Urbana and they were married in 1969. The last four summers Trevor has worked as a garbage-man in Etobicoke and during the three academic years he completed his B.A. at York University. He is glad to be back with the boys at Wycliffe and, as a candidate of the Toronto Diocese is looking forward to ordination in May, and then to serve the Lord wherever He wants him to go.

NORMAN EDWARDS

Norman first drew breath in London, England in 1915. His early years were noteworthy chiefly for his absence from school and attendance upon doctors and medical establishments. In 1927 he went to Northern Norway for two years, staying with his Grandfather. There he learned Norwegian and the life style of the North.

In 1932 he began his office career, which continued in various large companies, the British War Office and the Foreign Office, until he came to Wycliffe College in 1969.

In 1934 he started to study for the professional degree of Chartered Secretary, which he completed in 1952 after having lost eight years to the war.

In 1953 Norman joined the Church and was baptized and confirmed on a sunny day in June 1955.

But 'Cherchez la femme'. Norman's attractive Swedish wife Thyra is well known to Wycliffe men for her entertaining skill, and her weaving. Norman has two children, Kenneth and Suzanne, and one grandchild, Angela.

Graduate photos by R. A. ROOTS

JONATHAN HALSE

The Halse family immigrated to Ottawa from England when Jonathan was eight. He entered Dalhousie University on their move to Nova Scotia to spend four years of stimulating study before he entered Wycliffe seeking training for Christian ministry. His initial loneliness at Wycliffe has been followed by increased fellowship. He has learned to appreciate the peace and glory of our Father's creation of the Nova Scotia sea shore. Jonathan looks forward to exciting challenges in Christ's service where the unexpected often becomes the expected. Even more he anticipates a greater sharing in the Father's love with others. As far as he knows Jonathan will be working in a Nova Scotia parish after ordination.

DEREK BALFOUR ERSKINE HOSKIN

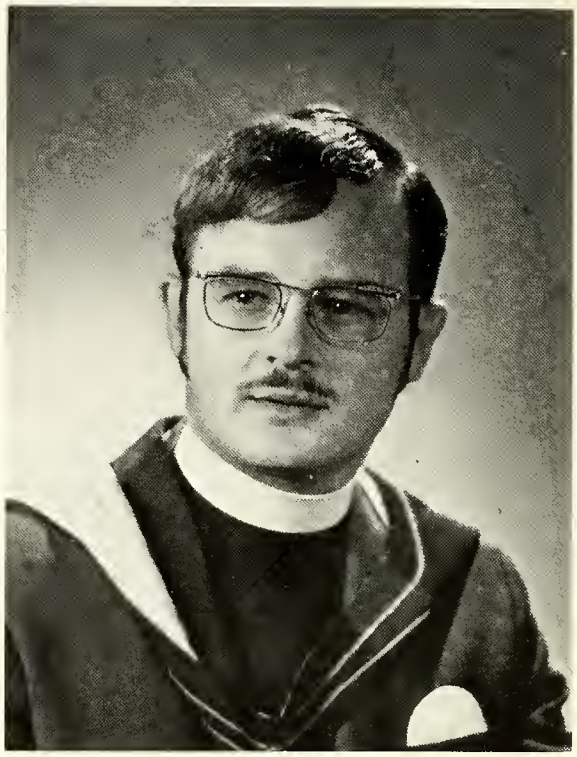
Derek entered Wycliffe College in 1968 from the Parish of St. Paul's, Bloor St. East. Interestingly, it was in another Parish dedicated to the great Evangelist, St. Paul's Fort William, that he became a member of the Christian family in 1943.

St. John's Rectory in the farming community of Carman, Manitoba, was the scene of his childhood. After a few years in Winnipeg, he followed the rainbow eastward to Toronto in 1964. There he found his treasure, Pauline, whom he married in 1967.

During four years as a Credit Reporter for The Lumbermen's Credit Bureau, Derek heard the Lord's question (Isaiah 6:8) and finally responded by treading in the footsteps of his ancestors. Pauline's constructive support kept him on course.

Four years at Wycliffe gave him an opportunity to participate in Soccer, Volleyball, Curling, and the production of Cap and Gown.

WILLIAM EDINGTON GERALD KIBBLEWHITE



Bill was born in 1942 in Collingwood, Ontario, where his Dad was rector of All Saints' Church. Five years later the family moved to Peterborough and there he received his primary and secondary education. After the death of his father the Penhall home became home for the Kibblewhite family.

Two years in industry at the Outboard Marine Corporation in Peterborough provided Bill with a valuable experience and a much needed break after graduation from high school. In the fall of 1966 he entered Waterloo Lutheran University and graduated three years later with a Bachelor of Arts degree in History.

While at Wycliffe Bill has been closely associated with athletics in the university community both on and off the field. Upon graduation he is looking forward to beginning his parish ministry and to marrying Linda in July.

OWEN LEWIS

Owen maintains that his only claim to distinction during his three years at Wycliffe College was as senior student in point of years. He was born in Toronto so many years ago that he has forgotten the date. His education was received at Lord Dufferin Public School, Jarvis Collegiate, University of Toronto, and Toronto Teachers' College.

After retirement from teaching for the Board of Education in the Township of York, he decided to try to fulfill a desire of many years standing to enter the ministry. He applied and was accepted for admission to Wycliffe College. He wishes to thank the Faculty and the students of the college for three interesting, challenging, and very enjoyable years.

Owen hopes to serve in the Parish of the Church of St. Philip the Apostle, where he has been a member for over twenty years.

PHYLLIS LOCK

Phyllis was born in Chessington, England. She left this beautiful spot to fulfill a childhood longing by coming to Canada in 1967 and making her home in Ottawa.

As in England, Phyllis worked as an Accounts clerk and Auditor prior to being Business Manager at a YWCA camp and entering AWTC in 1968. Feeling that her call was to the Priesthood, Phyllis entered Wycliffe in September 1969 while at the same time continuing to pursue her studies for the diploma at the Centre for Christian Studies.

Her first year was confusing and challenging but as she was gradually accepted not only as a female but as a fellow student, life at Wycliffe became beautiful. Because Phyllis was once told that she was a typical Wycliffe student she is on her way to becoming the first woman Bishop.

Upon graduation Phyllis will sorrowfully leave here, to excitedly travel west and take up her position serving a parish in the Diocese of Athabasca.

EDWARD BRUCE McCALLUM

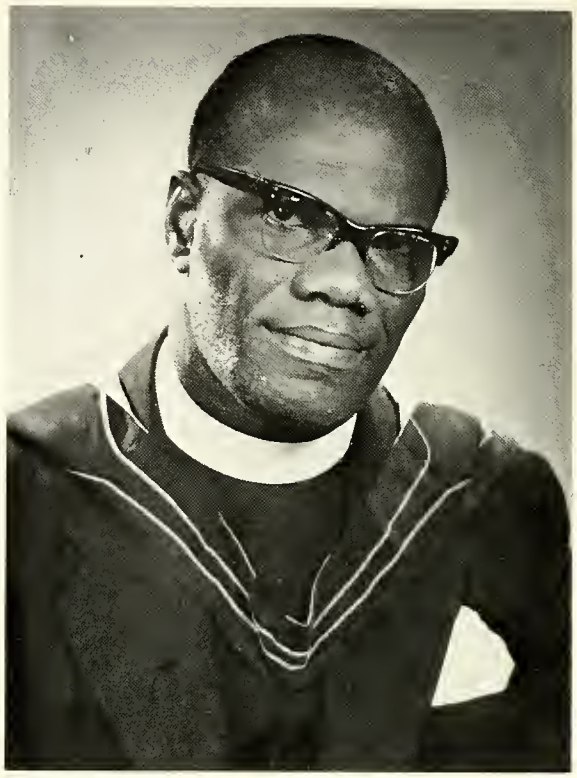
Bruce is among the "toddlers" of the graduating class, mainly because he's one of the youngest members, but more importantly because he's been a target for love throughout his years here. Bruce humbly boasts that, although he came to Mother Wycliffe directly from University, he has a gamut of worldly experience. He has been a short-order cook, Post Office worker, camp counsellor, and for the past four summers has done rural mission work. Indeed, Bruce is very wise considering he is but a youth. For example, realizing the administrative work required of a bishop, Bruce earned the degree of B.Comm. at St. Patrick's College, Carleton University, Ottawa. Best wishes Bruce on your way up the ladder to the episcopate! He is also the first student in Wycliffe history to be supported by the Diocese of Ottawa. After graduation he will serve in the Church of the Messiah, Toronto.

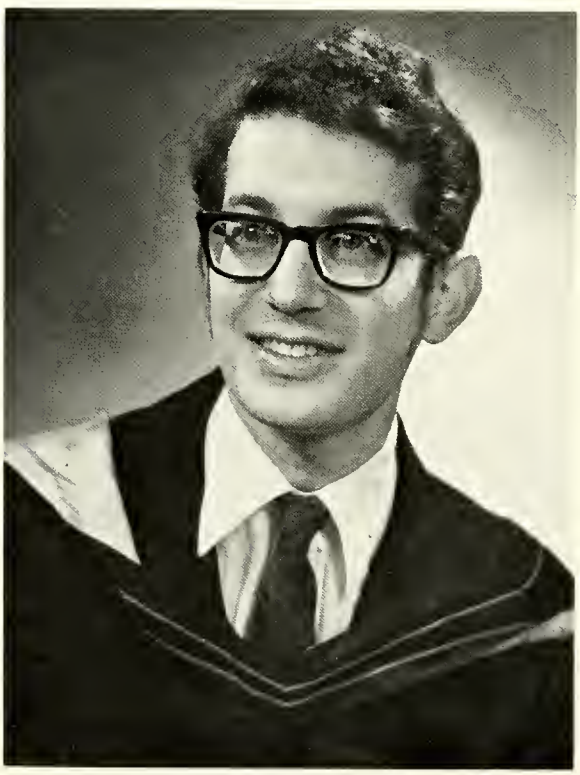
ALLAN STEVEN McFOSTER-DAVIS
C.A. (Inc.), A.C.I.S., A.C.C.S., F.C.I., M.B.Ch.A., Dip. D.T. (Eng.)

Allan's soothing voice and quiet self-contained assured manner originated in St. John's, Antigua. The youngest of eight children in a family of Preachers, Educators, and Musicians, Allan inherited gifts in singing, clear thinking in discussions, and a love for the Authors.

At an early age Allan entered the Civil Service becoming Chief Accountant, Agr. Dept., Officier-in-Charge Antigua Savings Bank, and the first Income Tax Assessor to the Br. Virgin Is. Restlessly searching for God's promise of fulfillment, Allan graduated from New York School of Dentistry in 1953 with the Medal for Outstanding and meritorious work. Then Allan studied Commerce, Economics, and Law in England. Later he lectured in England and Canada, and during the summer of 1971 Allan worked for the World Council of Churches.

As a man whose breadth of experience matches his deep spiritual sincerity, Allan is interested in the educational, administrative and economic aspect of the world wide Church. Upon graduation Allan hopes to continue his present Divinity studies at London University.





RAYMOND SAMSON

Raymond was born in Israel twenty-five years ago. At age five he immigrated with his parents to Montreal. When in high school he was influenced to read the Bible. There he met Jesus Christ. Never before had Raymond seen anyone like Him. As he read, he slowly fell more and more in love with Jesus.

After graduating from Sir George Williams University (where he met his wife, Wendy), he spent a year at Gordon Conwell Theological Seminary. He then came to Wycliffe to study under Prof. Harrison. Raymond intends to make Biblical studies his career.

During their year at Wycliffe, Raymond and Wendy made many pleasant friendships. They are sure nothing can erase the happy memories they possess of fellowship at Wycliffe.

GLENN SIM

Glenn was born and raised in Toronto. He joined the navy to become a man. While in the navy Glenn felt his first call to be a man for God and with God's help was enrolled at Wycliffe in September 1965.

Glenn was elected freshman president and a member of the scrum of Wycliffe's last championship rugger squad. The next three years Glenn spent at York University where he obtained his B.A. in Psychology.

With his B.A. under his arm Glenn returned to Wycliffe in 1969, was elected Social Committee Chairman in 70/71 and managed to graduate May 72 with the help of his wonderful wife Sheila whom he married in the summer of 71.

During his years at Wycliffe Glenn played on almost every athletic team, attaining his Bronze plaque. He also played Varsity Football at York. Outside of school Glenn helped to build up a young people's group at Saint Cuthbert's in Leaside as well as having spent two summers as student missioner to Fenelon Falls/Coboconk Parish and managed to find his prize Sheila.

After graduation Glenn and Sheila expect to be working in the Diocese of Toronto.

WILLIAM B. TAFEL

Bill was born in Pittsburgh, Pennsylvania in 1942, and he graduated from the University of Pittsburgh in 1964 with his B.A. in French. The highlight of his time there was the meeting of Tammy, whom he married in 1964. Bill taught school in various Pennsylvania towns during which time Billy and Heather were born. Bill began working with young people, and at this time the Lord became a reality to both him and his wife.

Responding to the call of God and to the challenge of bringing the Gospel and the 'Stars and Stripes' to his recalcitrant brethren of the North, Bill came to Wycliffe College. The three years have been happy ones for the Tafels. He was Theological Committee Chairman and recipient of several academic awards. A familiar sight at the college has been Bill and his guitar. Some of his pleasures at Wycliffe have been the Freshman table, 'bugging' his classmates, and Ecclesiology. He is looking forward to returning to the Diocese of Pittsburgh and to a continuing summer ministry at Calvary Episcopal Camp. He extends an invitation to all to come to the 'Keystone State', where the action really is.

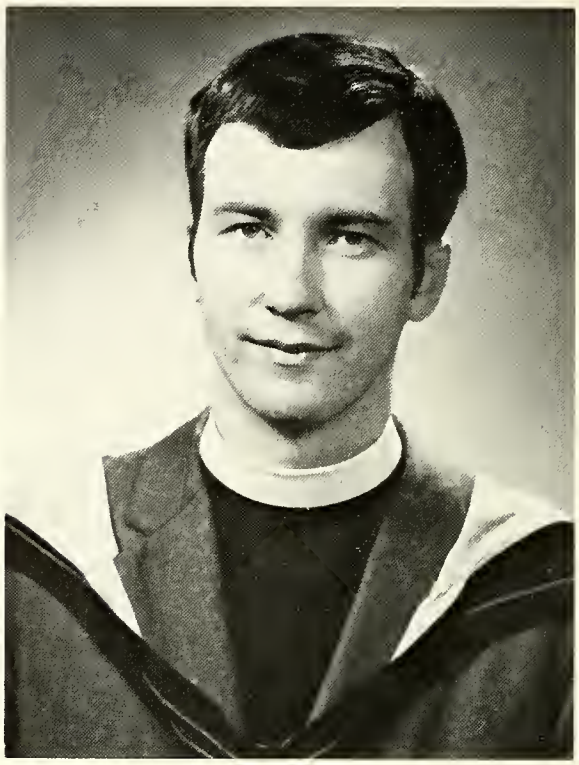
PAX VOBISCUM

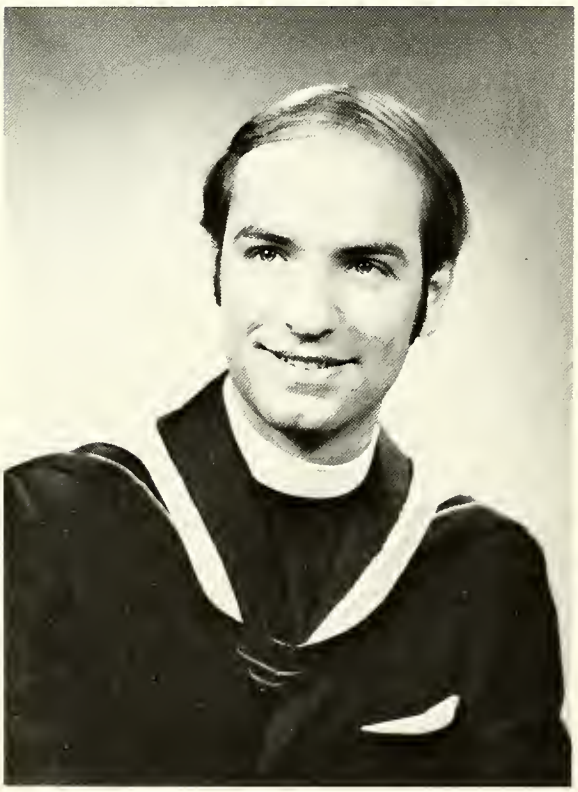
EDWARD NORMAN TAYLOR

Ted was born and raised in Hamilton - the ambitious city. While in high school he was involved with ISCF and Youth For Christ. He was also involved in public speaking and book reviewing contests. He also served on the student council.

Following his secondary school education, he worked in advertising for the T. Eaton Company in Hamilton. Later he worked for the Toronto Dominion Bank in Toronto. It was at this time that he felt called to the service of Christ within the ranks of the Church Army. His first appointment upon commissioning was in the parish of Hodgson in the Diocese of Rupert's Land where he met and married his lovely wife Beverley. They then moved to Toronto where Ted was the parish assistant at the Church of the Messiah.

Ted entered Wycliffe in 1968, and has served on the Theological Committee and as Business Manager for Cap and Gown. Upon graduation he looks forward to the joys and frustrations of parish ministry.





JOHN PATERSON BARRY WYNBURNE

John was born in 1948 in the Seychelle Islands, a place thought by some to be the original 'Garden of Eden'. Whence comes John's apparent innocence but also perhaps his susceptibility to feminine beguilement. His Paradisaical origins may have something to do with his exotic tastes!

He was educated in England and in 1970 he graduated with his B.A. from the University of Durham. With his home based in Holland for ten years, John was able to become well acquainted with Europe. His two years at Wycliffe have flashed past but John has not been idle! A keen sportsman, he played the two years for the Varsity Blues rugger team, squash, hockey and soccer for the College. His musical propensities have shown themselves in his singing with the U of T Chorus and his guitar playing at functions in College and elsewhere. He was President of the Theological Society for 1971-1972. As his father before him, who was also a one time Wycliffe student, John feels he has made some 'awfully' good friends at Wycliffe and has had a 'great and memorable time'. John expects to be working in the Diocese of London (England) after a year at Cambridge.

In 1967 these three men were among the final graduates of the Diocesan Training School. During this past year they have been full-time students at Wycliffe College. The presence of the "Three Musketeers" has given the seminars a practical basis upon which to discuss theory. They have been an example for the other students because each has successfully combined the busy life of a parish priest and of an eager scholar.

The Reverend William S. Watt of Holy Trinity, Guildwood Village.

The Reverend Clifford A. Ward of St. Paul's, Bloor St. E.

The Reverend William J. Rhodes of St. Paul's, Dunbarton.

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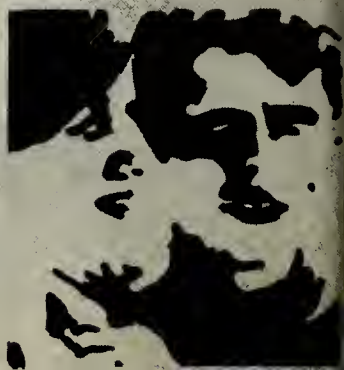

Now let us look at a little history.

Would you care for a cup of tea?

Yes that is an interesting question!

College Life

Wycliffe has no problems that a million and a half wouldn't solve.

I would Hope that in Desperation the Editor would decide.

I promise we'll finish the book next week.

A Hopeful Word from the Dean of Residence

the Rev. Wm. Prior

HOPE is the theme of this issue of "Cap and Gown". I view the prospects for the future from the premise of the promises present in the NOW situation. I admit there may be some cause for Despair, but I believe in the over-ruling power of the Holy Spirit.

The large number of non-theological students in the Residence, who come from such a wide variety of backgrounds, national, cultural and religious, or even non-religious, provides the opportunity for a deeper understanding of the world situation with possibilities of dialogue with these intelligent men of other denominations and faiths. To have daily contact with students from the Orient, the Near East, Africa, even Britain and the U.S.A. should have some meaning for our future ministry in a world where these are no longer aliens and foreigners but Brothers. As we know from the past they take back to their homelands fond memories of their associations at Wycliffe.

The impact of the seminarians from fellow colleges in T.S.T. would, I hope, compel Wycliffe men to a deeper reflection upon their own theology and traditions together with a greater understanding and sympathy with the positions held by men of all Christian denominations. This augurs well for strengthening of the letter and spirit of ecumenicity.

There is also the infiltration of students in the new Master of Religion programme, people who come from other branches of the Christian Faith. We are learning that Pentecostals, Salvation Army and Free Methodists, etc., have much to contribute to our own growth in the Spirit. Their presence is just beginning to be felt and will undoubtedly increase.

In the 1927 Golden Jubilee volume, the then Principal, Dr. O'Meara, writing on this same theme said — "Wycliffe men should be men of God and bear about them the hallmark of a likeness to Jesus Christ and fellowship with Him. In such a sacred realm there can be no such thing as PRETENCE and CAMOUFLAGE . . . . . those sent out by the College must be known increasingly for the faithfulness and efficiency of their ministry . . . . . They must know and be ready to give a reason for the faith that is in them and not be easily moved about with the changing winds of modern thought and present day vagaries of worship. Their service must be simple, dignified and always bear another hallmark, that of REALITY."

Forty-five years later, this is still the challenge. Where there is dedication and reality — there is still HOPE. †

Senior Student's Message - The Rev. J. Halse

WYCLIFFE COLLEGE STUDENT COUNCIL
BACK ROW L-R: Graham Francis, Johnathan Halse (President), Michael Li, Philip Velpel. FRONT ROW: John Wynburne, Ralph Rowe, Dave Beattie.

The time has come for me to leave Wycliffe and to say Goodbye to my Christian brothers. I say it with some sadness because I have valued the time I have spent here. For all the disappointments and difficulties I have found it both a growing and a learning experience. It is especially exciting to see how God has drawn this year's graduating class together and how we have ministered one to another. I can see in the lives of my brothers and sister the working of God's Spirit. It will be exciting to share with each other in the years ahead the work God is doing in our lives, and to support one another in prayer. May God bless us each one in the years ahead and lead us ever closer to Him.

"Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honour at the revelation of Jesus Christ." 1 Peter 1:3-7 †

BACK ROW L-R: Bill Kibblewhite, Glenn Sim, Eric Ling, Trevor Denny, Robin Newton-Smith, Jonathan Halse, Ray Ng, Ralph Rowe. FRONT ROW: Omar Shatila, Derek Hoskin, Shiraz Dossa, John Wynburne, Magdy Kamel, John Fung, Paul Frost, Solomon Alemu. ABSENT: Tom Little.

(photo by Jim Parrish)

Soccer 1971

For the second year in a row, the Blue Raiders of Wycliffe finished in third place in the seven-team IIIrd division Interfaculty Soccer competition.

The blue and white completed one of its finest seasons in recent memory, finishing the regular schedule with a four and two won-lost record. Trinity, Knox, Emmanuel and Pharmacy all fell to the home side. Losses to the Graduates and Dentistry were aided by the departure from the college of Dave Whitehouse and key injuries to Trevor Denny and Magdy Kamel.

Leading scorers were Ray Ng and John Wynburne. The latter combined with Magdy Kamel to record three shutouts and provide goal-tending equaled only by two or three First Division netminders.

The faithful suffered a 6 - 0 first round playoff defeat at the hands of Redmen from University College. Two goals via penalty shots and two more in the last four minutes of the ninety-minute contest suggest that the play was closer than the score would indicate. "An all out effort was turned in by the entire team," reported coach Bill Kibblewhite. The Wycliffe side was composed of players representing four continents and nine countries.

Wycliffe Saints Rugger

BACK ROW L-R: Glenn Sim, John Burnett, Jim Thomson. MIDDLE ROW: Ralph Rowe, Don Kibblewhite. FRONT ROW: Dave Beattie.

(photo by Jim Parrish)

The '71 season may well be the last for Rugger in Wycliffe College. Disinterest and apathy were the main opponents to a successful season. There was little support from the side-lines and all too often, a shortage of manpower on the field. It seems evident that few residents are familiar with the game and that few were willing to spare either the time or the energy to keep Wycliffe alive in this sport which it dominated not so long ago. Of five games played, Wycliffe not only lost, but she failed to gain a single point. Half of these games were played with one or two men short. While no games were won, it should be noted that by participating in the U. of T. program, the Rugger team added valuable points to Wycliffe's total towards winning the Reed Trophy. Wycliffe is higher in this race than it has been during the past decade. And for those who participated, the fun, excitement, and de-

mands of a great game were well worth the effort. An old saying is, "all good things come to an end"; is this the end of Rugger in Wycliffe College?

Besides the Team members listed under the above photograph, Trevor Denny, Paul Frost, Garry MacDowall, Tom Little, Ken Beattie, and Robin Newton-Smith also gave valuable service. Our thanks to John Wynburne for time out from a busy schedule to coach our team.

Ralph Rowe

Curling

The "Wycliffe Sweepers" are in the midst of a winning season. Believe it or not, the playoff picture looks bright (at the moment of writing).

Team members include: Derek Hoskin (lead), Reg MacDonald (second), Garry MacDowall (third), and Phil Velpel (Skip). Spares are Bruce McCallum, and Peter Barnes of Trinity.

BACK ROW L-R: Philip Velpel, Derek Hoskin. FRONT RQW: Garry MacDowall, Reg MacDonald.

The WWs — Wycliffe Wonders

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Hockey with the 'Wycliffe Saints'

BACK ROW L-R: Joe McNeil, Robin Newton-Smith. MIDDLE ROW: Howard Fisher, Dave Fisher, Mike Moffat, Mike Evans, Ron Conrad, Earl Stafford, Ralph Rowe, Jon Halse, Robin Vollner, Al Tamburri, Paul Frost. FRONT ROW: Bill Kibblewhite, Graham Francis, Dr. Hunt, Jim Pett, Walter Melnyk. ABSENT: Philip Velpel.

I have been asked to write this treatise early in the season and so cannot present a summation but only a projection. With half of the season over we have a record of 1 - 2 - 1. This does not appear too encouraging, however, it must be taken into account that it represents 3 more points already than the team had last year at the end of the season. The team this year has been great on spirit and desire and thus has been a pleasure to be associated with. I would like to acknowledge the very apt coaching of Joe McNeil and the managing by Robin Newton-Smith. The addition of a few key players and two good goaltenders has greatly strengthened the team. With four games remaining we definitely have a chance for the play-offs which will undoubtably be a break-through for the team. Also I would like to thank our few loyal fans who consistently come out to cheer us on. As a goalie I would like to point out that our goals-against-average is very respectable as follows:

	GP	GA	AVG.
(1) Graham Francis	4	10	2.50
(31) Jim Pett	4	12	3.00

Our leading scorer right now is Howard Fisher with 3 goals and 6 assists for 9 points.

In concluding it has to be said that despite our record in future games we have proved that Wycliffe can ice a good team and we look forward to a standing nucleus that will lead us to brighter years ahead. Thanks to all for the help that I have received and good luck to the team. †

Graham Francis
General Manager and Coach

BACK ROW L-R: Gib McIntee, Eric Ling, Tom Little, Richard Obadiah, Rene Aoanan. FRONT ROW: Bill Kibblewhite, Ray Ng, Earl Stafford, Glenn Sim, Ralph Rowe.

Basketball

According to some of the old sport Jocks, Wycliffe has one of the best balanced basketball teams in many a year. Two solid lines make up the Wycliffe contingent, truly an awesome sight to the opponents. The team began the season in fine fashion, taking a shattering 23 - 22 victory over Engineering V. This was a come-from-behind victory, the team scoring 5 points in the dying minutes of the game and holding the hapless Engineers to a goose egg. Superior conditioning and the ability to come through under pressure provided the necessary margin for the smashing victory. Apparently, word spread around about this tremendous feat; this completely demoralized Medicine D, our next opponent. They did not show up for their game. This gave Wycliffe a 2 - 0 record and first place in the standings at that point. Unfortunately, due to the Cap and Gown deadline, subsequent play by the venerable team could not be reported. †

Gib McIntee

Volleyball Team

The Wycliffe College Volleyball Team was forced this year to enter a higher division in intramural competition than in previous years. Despite this initial setback, we did well through the early part of the season. After suffering a disappointing slump in mid-season, we came back strongly and attained a playoff position where we were forced to bow to a superior Engineering squad.

Our thanks to all who participated during the season, especially stalwarts Ralph Rowe, Gord LeSueur, Richard Obadiah, Jon Halse, Derek Hoskin, and Jonathan Earle, who stayed with it during the entire season. Better luck next year! †

Dave Beattie, mgr.

BACK ROW L-R: Ralph Rowe, Bill Kibblewhite, Johnathan Halse, John Wynburne. FRONT ROW: George Cheung, Josh Earle, Paul Frost.

Track Team

Wycliffe fielded a strong team in the Intramural Track Meet which was held on Tuesday evening, February 1. Unfortunately the meet took place after the Cap and Gown had gone to press. A strong showing was anticipated in the four relay events and the individual mile run. Making up the team were Paul Frost, Glenn Sim, Tom Little, John Wynburne, Josh Earle, Ralph Rowe, Bruce McCallum, Walter Melnyk, Dave Beattie, Gib McIntee, Jon Halse, Earl Stafford, Bill Kibblewhite, and Gary MacDowall. †

Bill Kibblewhite, manager.

Ed. Note: Running together, the Team captured second place in the University of Toronto Intramural Track Meet. Congratulations!!

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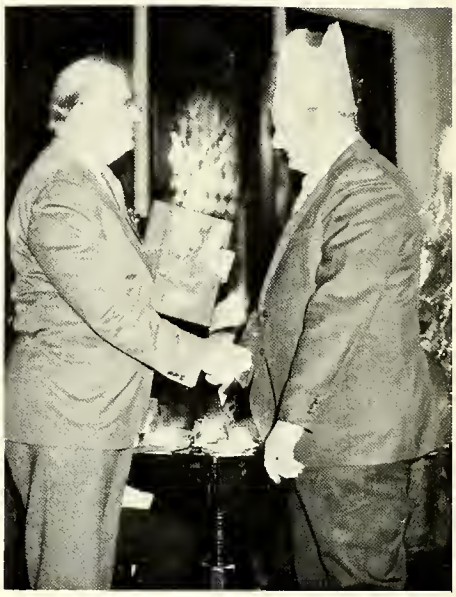
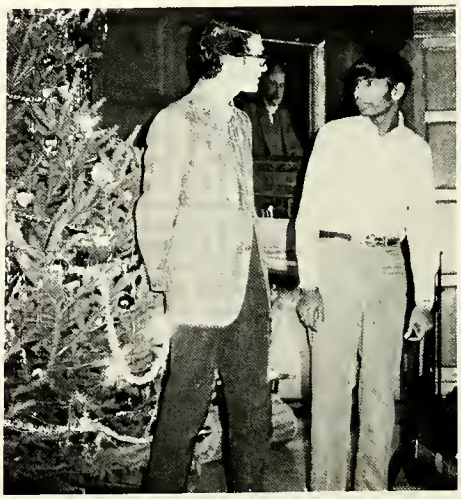


Greek meets Greek?

Everybody Happy?



Santa Claus - Biblical?

A Prayer of Hope on Good Friday

Bruce McCallum

Lord Jesus Christ,
We ask that you would help us stop,
to ponder,
in silence,
the pain you bore this day.
Thorns hurt.
Pain is quiet . . . so too is love.
Amid the pain, the ache, the dirt, the hate,
You come to tell of love.

How often have we suffered pain but not the pain that comes from loving Your will more than ourselves.
We suffer pain, the pain of failures, of selfishness.
We ask forgiveness.
Forgive our refusal to accept suffering as part of love.
Stop us from wanting to be safe at all costs!!!

Fill the silent aching void of our very selves . . .
with your love,
that fearful soundless love,
that came in pain to take away our pain.

Thank you, Jesus,
that you turn suffering into redemption.

Thank you, Lord, for waiting beyond the grave so that we may live and love.

Help us now to love, to expose ourselves, to risk, to suffer, for your sake. Amen. †

The Wycliffe College Chapel

S.B. Omoregie

Silence!
The guarded passage opens out:
A glossy floor and glittering walls,
A concave canopy on its redoubt;
Viewful and straight along the archway.

And thoughtful:
It pleads the passer to enjoin
Without regard to person and to post,
A pensive thought on the loftier moods,
Winning and bright on a chapel scene.

John Wycliffe's chapel comes to view
This time without the Lollards;
But Christians calm in thought and hue,
Streaming in turns to take their pew.

Engravings and murals tell their ancient tale,
Of how the holy chapel won its fame.
Though in speechless colours loud and low,
To chants they stand in full response.

The pastor's lips shut thus and ope,
His message, divine, to essay to release;
For sure content at heart he shows,
As did the Lollards in Wycliffe's days. †

Solomon B. Omoregie, from Benin City, Nigeria, is doing grad work in educational planning at the Ontario Institute for Studies in Education.

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The Theological Committee

— John Wynburne

Since the formation of the Toronto School of Theology, all the theological colleges, including Wycliffe, have had to make certain changes in their individual curricula. Though each college retains its separate traditions, there are now many centralized functions of an intellectual, social, and devotional nature in which all colleges are invited to participate. What our theological committee seeks to provide in college has therefore been extended in scope and opportunity through T.S.T. For example, T.S.T. invites leading theologians from all parts of the world to give seminars and lectures which all students may attend.

Nevertheless within the College itself we have had a number of our own speakers at the Theological Committee meetings on Wednesday afternoons. Tony Tyndale, National Secretary of I.V.C.F. in Canada, led a Bible Study on Nehemiah, Chapter 8. We were privileged to have the former Primate, the Most Rev. Howard Clark, who answered with customary wit and lucidity questions on the contemporary Church put to him by the students. Our own Dr. Jocz gave us a talk and led a discussion on Syncretism, an issue on which he is expertly qualified. It's always a stimulating occasion when Arnold Edinborough addresses us, and our last meeting with him was no exception. We were very pleased that Michael Green from St. John's College, Nottingham, England, was able to be with us for an afternoon. He gave us great encouragement and challenge to our own spiritual lives. Our only regret was that he was unable to spend longer with us.

In the Spring term we are aiming at a more devotional focus, and a variety of speakers have been invited. †

Wycliffe - A Free Methodist's View

— Allan Lyle

"There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love." (1 John 4:18)

The Free Methodist Church has its own Colleges in the States where ministerial candidates can get a B.A. or M. Div. degree. I chose Canadian schools because of various reasons, not excluding nationalism, and I am glad that I did.

I can remember when I decided to go to Carleton University there were some professing (Free Methodist) Christians who raised their eyebrows at this decision and there were some others who verbally questioned my attending a secular college. I became so fearful of what this "secular" school would do to my Christian experience that in my first year there I refused to take any courses in religion. I was fearful, and I was not without punishment. Consequently God only allowed me to have the bare minimum of marks necessary to pass my first year. But how we learn! If we search for God we can find Him, and we find Him where we least expect Him. I found that the Spirit of God was being exercised in individuals whose attitudes, concepts, and aspirations were as freed from selfish motivation as my own, and no doubt more so.

And so I came to Wycliffe. I was not fearful of coming here but I was concerned lest I as a non-Anglican would be like a square peg in a round hole. This has not been the case. I doubt very much that I would have been any better accepted if I had gone to our own College for a theological training. I am anticipating a good stay in this school.

I was a little timid about church affiliation when I first came here but the early social evening in the T.V. room dispelled those doubts. The songs we sung were songs I was used to singing. The outlook on life by the students, as I perceived it, was one I appreciated and could identify with. The food was well-ordered too.

I like to think that we believers, regardless of our church affiliation, can find brotherly love and friendship no matter where we go. All we have to do is look. There is not much excuse for any one of us to be fearful of life because in Jesus Christ we have that great common ground where all men of Christian experience can find fellowship and brotherly love. †

Hope - Wycliffe Preachers!

Hi Mate! Another Primate!

Wycliffe - A Feminine View

Phyllis Lock

Three years at Wycliffe have made a tremendous mark on my life. I arrived with great feelings of trepidation and excitement to find that I was the only girl. I felt rather out of place. Obviously I was not the only one who was uncomfortable, for the other students proved they were gentlemen by never leaving me on my own around the college.

My first year was very difficult as I was never sure whether or not I really belonged to the student body. I got to know a few of my fellow students that year but it was not easy as I rarely saw them except at lectures. I was told by others that a girl had to do better than a boy; because of this I made an effort to conform. I even went to Saint Paul's Church because I felt that this would be more acceptable to "Wycliffe" than Saint Thomas' to which I belonged. Through Saint Thomas' I came to know many of the Trinity students and became closer to them than to my fellow students at Wycliffe because the former were able to be themselves and did not have to try to be nice to me.

The best times of my first year in Wycliffe were the Wednesday Communion Services and breakfasts following. Here I found a tremendous fellowship and derived the strength and hope to continue.

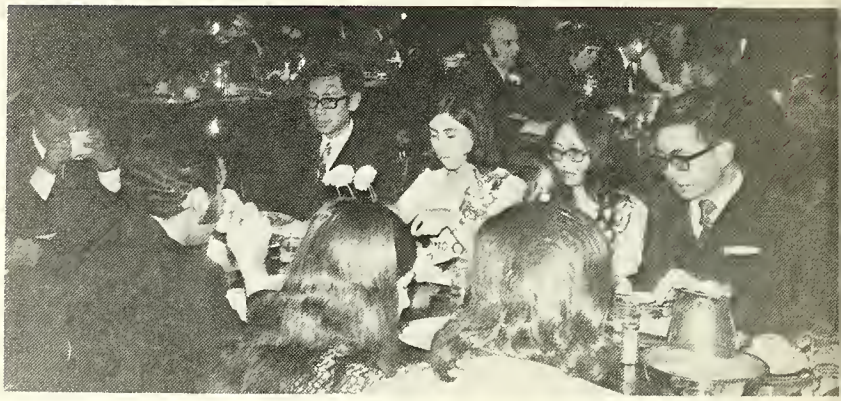
Two good friends left at the end of my first year, but very soon with the return to Wycliffe for my second year, a real bond of fellowship began to grow among us all. Through many struggles and much searching for identity and community, I became more fully human. I learned to share both my sorrows and my joys with these newfound brothers in Christ.

I have come to love Wycliffe and all she stands for. Her faculty, students, teaching and intention will all play an integral part in my future life. I know I speak for my brothers also, when I say that what I want is what is best for the College and the future students. I hope and pray that I have been able to make a positive influence on the life of Wycliffe and the people there.

"Parting is such sweet sorrow"; — and it will be sad to leave my friends and brothers, but there is something more. I have shared with each of them and so as I leave I will take with me something of each one which has become part of me. This is what will stand me in stead for my future ministry in God's Church. So it is that I leave, with anticipation for the future, looking forward with expectation to seeing Christ work in our world.

"We are one in the Spirit" †

Wycliffe, At Home



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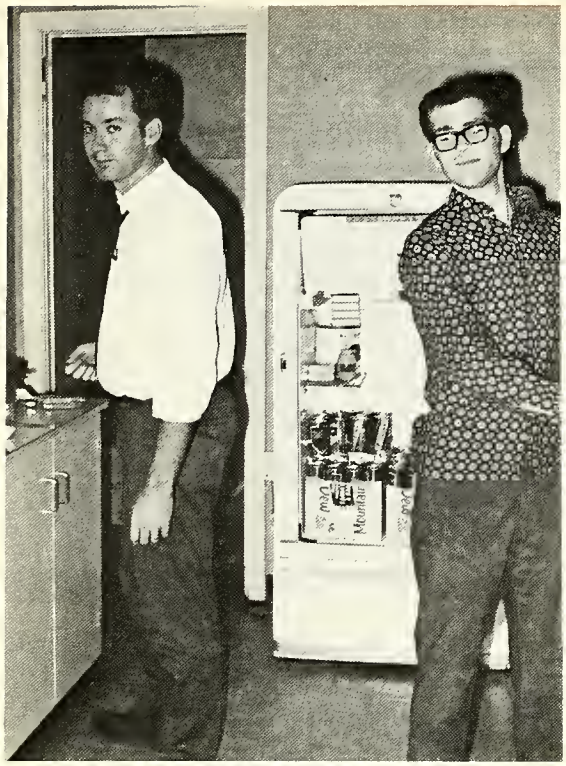

Tuck Shop — Past and Present

"You shall live forever"

"Now, the question is, what is the motive"

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